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THE BETTER WAY.

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L. BARNEY, Editor.
Assisted by a Corps of Able Writers

CINCINNATI, SEPTEMBER 8, 1888

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Man and His Requirements.

BY GEO. A. DELEREE.
Filtering soul, thou sparkling gem,
Let thy manhood seek its place;
Learn thy power, that diadem
Awaiting thee, beyond in space.

From early manhood to the present day, humanity has but little conception of the truth of themselves and their requirements. Ancient history reveals man as a semi-barbarian, ignorant of nature's laws as they apply to his wants and comforts - hence in centuries back we find man almost on a level with the brute. Now and then a trifle of intelligence was manifested - and so strange was that problem to the masses, that those gifted with intelligence were made rulers and masters. They were looked up to as the power gifted by God, to rule and be obeyed. Thus man was lifted to power and ruled the land; the few that were thus gifted, and by their ability to govern, made laws that kept the masses in ignorance of their vested rights. Each sect had their leaders and followed in their cause. From the crude conditions of this earth planet at that time, we of this 19th century look back in astonishment at the ignorance manifested in those days, and wonder why the change from then to now. Why this generation is more advanced in all things than those of past history? Did not the same laws exist in nature then as now? Has man developed to a higher standard of intellect at the present time? If so, then man must be a progressive being from the early history of the world in its then crude state. We find that is so, has developed, and to-day presents to mankind a beautiful aspect of future progress. The many cities and beautiful homes presented to our view, shows clearly the progress of this age, and yet humanity is not happy. Is not the world beautiful, and is not beauty a thing to prize? Who does not try to make home beautiful to their eyes? Then why this discontentment? Could you be as happy living in the crude conditions of the past as in your present surroundings? We think not. Then why are you not happy to-day? This is a question that all should ask their own souls. Everything before you is beauty and yet not happy? Is not heaven (as a place), more apparent to-day in the world than in the ages of the past? Is not heaven pictured as a place of contentment and beauty? Could you, if transported into a more beautiful place to live, be perfectly happy? Would you not long for something left behind to love, that would take you back in memory to the old fireside? Would you feel contented if all your loved ones were around you basking in the sunlight of your heaven? No, my friends, your natures are progressive, and no condition in life will make you perfectly contented. With contentment progression ceases. Then man will never be contented to stand still. We may for a season rest contented, and thus enjoy our new condition of heaven, yet to our unfolding souls comes the desire for more beauty. We have drank into our beings all the cup of bliss presents to-day, and to-morrow long for a change. How often we retire at night wishing the morrow may bring us a change. Why this desire?

Ought we not to be satisfied with our present life? How many do not have the comforts we now enjoy to-day, yet we look at life from our stand-point of unfoldment, and thus compare all life? Stand with me for a moment on yonder sea shore. See as far as the eye can reach that surging mass of water, the great ocean of power. Look at yonder sun as it casts its rays upon those fields of waves. See the mist as it is drawn from that silvery bosom now floating in the atmosphere above in beautiful dew drops, as they gather in that world in space. See by their co-operation they form a cloud, and fly thro' the air as if on wings of love. Let us follow them; hundreds of miles are traveled when we behold the hungry earth appealing to mother nature for a drink. See the cloud is settling as if in answer to her call. Lo, it bursts, and sends its soothing draft to cool the earth's parched lips. And by this act of the dew drops earth nourishes all her children, and thus makes them happy for a time. The dew drop having fulfilled its mission there, sinks into the bosom of the earth, pressing on in its further mission of love. We find it in the spring, giving to humanity nourishment and drink. We see it in the rivulet and the babbling brook, also in the stream, as it flows into the river, in its onward course to the source of its supply, there to be swallowed up into the bosom of the great ocean, from whence it came, no less a dew drop, yet more powerful as a part of the great whole. So, my friends, it is with the human soul, placed upon this earth, like the dew drop, with a mission to perform, from the tiny seed to the mortal man, we find ourselves into today. Our work of the past left as footprints on the sand for future generations to view and improve upon, as we of this century have done, by improving upon our work; each doing their special work, yet in co-operation with the whole. Divine and holy laws govern our actions, and we move under the dictations of those laws that rule the planet earth, of which we are a part. To say this world was made in six days, of our time, is preposterous; no one with common reasoning powers believes it. Aons of time only presents it to us as we find it to-day. And we, the children of earth are to-day developing it into more beauty than our present conception can contemplate, and when we pass on in our mission of love, think you, we will have no love for all we have accomplished; no lingering thoughts of our work on earth. Yes, my friends, as spirits freed from the cares of the physical, we will yet have work to do. Around this planet there is another sphere, as tangible to the spirit vision as this world is to you. Linked by the ties of brother and sisterhood we are as one. The great over soul, our father, and nature with her divine laws of compensation, our mother, we are all brothers and sisters in the great fields of our environments, yielding to the divine and holy laws of our mother nature, she folding us in her loving arms, protected from all harm. Oh, ye mothers of earth, as much as you love your children on earth, 'tis only a spark compared to the beneficent love that sends you forward in life to unfold your beautiful souls in the garden of the world. Oh, my friend, do not be a laggard in your work; progress your soul to-day. The angel world is now awaiting to guide you on.

Do not delay, do not delay,
The golden moments fly,
For as you do your work to-day,
Your future will reply.
And as each drop is taken in,
The future will proclaim,
The rise or fall of hidden souls,
What ere has been their aim.

Yes, my friends, we all have an important duty to perform; the world is yet unfinished and its children are crying, light. Cannot we answer their appeals in our hearts clasped to their necessities, or are we dumb to their requirements. Take heed how you build your house; storms will come, and from yonder spheres of light angel bands are gathering, and if you cannot join that heavenly throng, they must pass you by, as no drones belong to progressions band of spirits. Hear their songs of joy:

How sweet the voice of nature speaks,
To souls that now are marching on,
It tells of love for all that seeks
To know the why each soul was born.

What a communion to us all; think of angels here among us, ready to give us information of life eternal. O, send out your prayers of love; open wide the doors of your hearts and give the angels welcome.

Spirits of the heavenly ray,
Help us onward in our way;
Let our actions speak our love,
Then record them up above.
Let our souls in beautiful ray
Now behold the living day;
Help us from the spheres above
To unfold our souls in love.

NEW YORK, Sept. 1st, 1888.

She Wouldn't Have It.

A woman fell into a mill pond, and when she was rescued a ten-pound fish was entangled in her wire bustle. Her husband, an enthusiastic lover of piscatorial sport, wanted to set her again, but she would not consent. -N. Y. Graphic.

Paradoxy.

To the Editor of The Better Way.
A kind friend is sending your journal to us for which we are grateful. We enjoy reading it, and try to separate the chaff from the wheat. There is more wheat than can be found in most of the publications of the day. We do not find fault with the chaff, knowing that wheat cannot be raised without it. It is the law of nature - the great law of progress and true development. It is the province of wisdom to separate the chaff before we attempt to eat the wheat.

The subscriber has been a receptive believer in what some call the mysterious theory of Spiritualism from its first agitation in this country. Yet I have never seen fit to run wild and make any item a hobby.

I have been a humble advocate of the broad principles of Christianity, with a membership of the Universalist church. Occasionally I meet with some who have been of that faith, but say they have found something better, and have gone up higher. Yet to my mind they have never presented anything better, or spiritually higher, than what I find in Universalism. To my mind it is not as spiritual nor as elevating.

Oftentimes my motives have been impugned and my ideas called old, foggy and fossilitic. But calling things such is no proof, and the system of what is known as Spiritualism has never proven Universalism to be false. I find nothing superior and more purifying or more elevating and anything more reasonable or truthful is presented to my mind. I stand on a foundation that is more spiritual, - not as much of the gross material.

Here allow me to point out one great error that nearly all Spiritualists make, which, to my mind, is a falsehood. They call what is taught by the so-called orthodox, Christianity, when, in fact, it is not a decent counterfeit. For a counterfeit should have some marks upon it that resembles the genuine; but when we examine what is known as popular orthodox, we do not find a prominent item of doctrine that was taught by Jesus or his apostles. Take, for instance, the following items of orthodox:

The doctrine of the Trinity, which contradicts the science of mathematics that never lies. Vicarious atonement, to reconcile God to the man. An innocent Jesus being murdered in a cruel manner as a substitute for the guilty outlaws on the gallows; allowing them, by repentance, to take the benefit of an infamous insolvent law, and swing from the scaffold directly into the outstretched arms of Jesus, - go clear and escape all punishment and enjoy heaven "scott free" to all eternity. Total depravity. This doctrine is contradicted by every sane mother of the world; and even the animals stamp it as false and blasphemous. A personal omnipotent devil is one of the main pillars of the so-called orthodox churches. This prominent personage by what is called "evangelical" is everywhere in the universe, at the same time, and is the principal sensationist at protracted (distracted) meetings. An endless hell and endless punishment are the most essential items of orthodox. Their whole theory rests upon these heathen dogmas. The literal resurrection of this old earthly body. And then the decrees of God, made before man was created, that an exact number was decreed to be happy to all eternity, and another exact number of reprobates doomed to the "pains of hell forever."

All of this, and more, is taught by the orthodox, which assumes to be evangelical. The items above named comprise their stock in trade. And not one of them is taught in the Bible. Neither were they taught by Jesus or by his apostles. Still they all stand as the conspicuous marks upon this counterfeit, which the Spiritualist writers in all their journals call Christianity.

It is like the counterfeit offering his spurious issues to the people, contending that they are the true bills, when it is nothing but a counterfeit. So the common orthodox offers all their false doctrines as the teachings of Jesus and the truths of Christianity.

The Spiritualists, Agnostics and the skeptics are all helping the orthodox to make the people believe that their doctrines

belong to Christianity, when the fact is that the system of orthodoxy, as promulgated, is nothing but a base counterfeit of Christianity.

The Universalists contend that these doctrines never were and never shall be called Christianity. We believe in calling everything by its right name. Let every system rail under its true colors.

The orthodox call Spiritualism the work of the devil. But does this make it true? By no means. Even if in some orthodox seances - pretended revivals - have had the old fellow materialize his cloven foot in the way of insanity, and declare that Modern Spiritualism is all of his doings. Would it be right for me to say this and teach it to the world? Neither should the Spiritualists, Agnostics and skeptics say that orthodoxy is Christianity.

JAMES BILLINGS,
Missionary for the Universalist Church for Texas.
HICO, TEXAS.

The True and the False.

To the Editor of The Better Way.

I most respectfully beg leave to present my view of the King Henry VIII question. What I beg leave to do is, to put myself on record among the more thoughtful readers of THE BETTER WAY as one who has not one atom of faith in those articles.

(1.) Because spirits are attracted to their own original nativity with greater force than to foreign lands.

(2.) Because the entire series is weak and vacillating, while King Henry was at least a man of good intellect.

(3.) Because the communications all give evidence - at least to a sensitive - of individuality of every other one.

Glance at the "Questions and Answers" for instance, on page seven of THE BETTER WAY for September 1, answer to first question carries with it the babbling ring of a young school miss. Then for utter voidness of sense and logic, I would call attention to the question and answer on "Reincarnation." I know of nothing more absurd than this doctrine, and I am not therefore finding fault with the general conclusion, but simply with the manner of proof and the extreme ignorance manifested in the use of sentences and statements, for instance:

"Regarding the generally accepted derivation of the term, reincarnation, I shall say merely that when a loaf of barley bread can return to a barrel of barley meal; and when an oak tree can sink into its infantile acorn state; also when a lump of coal can return to the vegetable condition from whence it sprang, then will reincarnation and reembodyment be possible."

No what, let me ask, has the "generally accepted derivation of the term" to do with what follows? Does it not sound like some unlearned schoolboy's spirit trying to make use of terms hinting at etymology and yet having no relevancy thereto? Is the fact that the bread cannot go back to the meal dependent on the derivation of the term reincarnation? Again, the comparisons are truly shocking. If I thought that an intelligent spirit could reincarnate itself in a fleshy body, would it be a good or intelligent answer to respond that a dead substance like bread having no intelligence could not become a living entity, or that coal could not become a plant again? It is not simply a faulty argument, but it is no argument at all.

What sense is there in the question - "Wherein would be the great I, the great God germ that brought into being at your conception?" What is the force of the question? Anyone stupid enough to accept reincarnation would respond: "Why, the great I would be in each reincarnated being, and why not?" He would answer that when the soul had passed through all of these it would have had a vastly greater experience than had it occupied but one body, and that when it became sufficiently purified, it would cease to be reincarnated and would stand forth the "great I," and His Majesty's answer would be a mere surplussage. Now it strikes me that the medium is honest, but is laboring under a terrible hallucination. Respectfully,
B. R. ANDERSON.

CONCORDIA, KAN.

Not so Bad as That.

Gotham's sensational preacher: "What bundle is this?" Wife: "It was left here by the messenger-boy." "My gracious! it is the essay I wrote for the Society Monthly on 'The Disgusting, Degrading, Damning Doings of Society Belles at Five O'Clock Tea.' The publishers have sent it back. They say that if they print it they'd be arrested by Anthony Comstock." "Too bad! Your work is all lost, isn't it?" "Oh no; not so bad as that. I can use it for a sermon."

Woman's Work and Mission, in Connection with the Home, the Church and the State.

INTRODUCTORY.
Friends of Truth and Friends of Universal Humanity:

If it seems to you that the subject I have chosen to elucidate is already exhausted in what has been given in preceding lessons, I would remark that it can never be exhausted, for this reason: It is as exhaustless as truth itself. Although I have been in spirit life for nearly a century, and have had access to light that has come down from the long-distant past, transmitted by one continuous medial chain, still it is given me to know that "The Temple of Truth" has, as yet, only been partially explored by those who thus transmit what they have learned by exhaustless research continued for many thousands of years.

If what I have to say is largely a repetition of what has already been said, you, to whom my words are addressed, will not learn your lesson any too well to qualify you to make it practical before the world.

Our medium of communication has long been familiar with the principal facts, truths and principles herein enunciated; but, even now, she almost trembles when she considers how little they are understood by the common mind, and none too well made practical by the few who are qualified to reason from effect to cause as well as from cause to effect. What is necessary to be done in order to do justice wrong in human actions, or, in other words, "the eternal fitness of things?"

This being my apology for occupying your time and attention, dear reader, I will now proceed to examine the subject I have chosen to consider; not because I can do it better than many others - if as well - but because my whole soul goes out to this woman, whose brain I control, and for this reason: She was born in obscurity, cradled in poverty, and never understood, only in part, by a single man, and not wholly so by a single woman, on the material plane of life. Some, belonging to both sexes, have given her their sympathy and encouragement for a time, but to withdraw it again because she did not conform to their own notion of things, in the presentation of facts, truths and principles. And most men have been silenced because they could not dictate her methods without being shown that theirs were defective, and what is more, not in harmony with the principles of exact justice. This fearlessness, on her part, not being flattering to their self-love they would retire.

Thus have the years come and gone, until to-day she stands alone, ALONE! between heaven and earth, but still not alone, because sustained by an innumerable army of truth loving and truth-loving souls - souls that are not only counterparted, but the majority of them are also mated, which will be the case with all sooner or later. To be mated is to be balanced so as to perceive "the eternal fitness of things" pertaining to life, thus making the home the abode of peace and happiness continually. But to be only counterparted makes it possible for distrust to creep in to mar, but not entirely destroy the happiness of the home.

This is just the state of things as they exist in our medium's home. The husband, as well as the wife, looks at life from a different standpoint; the mind of one being largely absorbed in material things, and the mind of the other very actively employed in regard to those of a spiritual kind. If this had not been the case we could never have used her brain, in the direction we are doing, without first making it unconscious. So these relations were necessary, until such a time should come that the husband, like the wife, turned his attention to spiritual things to that degree that he was willing that his wife should live her life as well as he should live his, which has not been the case in some very important particulars.

Thus woman has to struggle on, even in the home, because of masculine judgments not in harmony with either truth or justice. But when she reaches her true place in it, she will be considered competent to not only direct its internal arrangements, but

also to call to her aid such assistance as she may need, to unfold and perfect her selfhood as well as that of her offspring. For by associating with different minds she will gather mental power very beneficial to her offspring as well as herself. Especially is this true during the plastic period, when they draw all their power to unfold from the mother herself. I gather this fact from many minds, which, through both experience and observation, have thoroughly tested its truth.

As for myself, I have been looking at life from a standpoint of observation with reference to its governmental aspects, because I was myself a victim to unjust rulings on the part of those who, for the time being, swayed the sceptre of power to that degree that many had to give up their lives to appease the wrath of unjust rulers.

But it did not do away with the principle of justice that I was contending for, or making the principal actors in that "bloody period" one whit the better for what they did. On the contrary, it made them fit subjects for self condemnation, as I am qualified to bear ample testimony, by being again and again brought face to face with them on the spiritual side of life.

Let all bear this in mind, who try to destroy the usefulness of others by resorting to violence when reason and moral suasion would be far more productive of good results.

Here is where the state needs woman's assistance to prevent the spilling of innocent blood, or as a rule, any other.

The desire to kill, in woman's nature, is far less active, and for this reason: She knows too well what it costs to unfold life to be ready to destroy it unless it becomes absolutely necessary, which is very rarely the case, where the "law of kindness" is made use of to cool down, to a normal standard, the passions of men.

This is where the "law of kindness" is made use of to cool down, to a normal standard, the passions of men. This is where the "law of kindness" is made use of to cool down, to a normal standard, the passions of men.

And as for the church, the only true church is the church universal, which means spiritual light, so clearly made manifest that every man, woman and child can and will be guided and directed to do only what is right to-day - to-morrow will take care of itself.

And here, again, is where woman is needed, because of her receptivity to this light, and the ease with which she is qualified to interpret it in harmony with the claims of truth, and have it work a reform in the lives of those who are unfortunately organized, because of a lack of proper conditions while they were being unfolded as individual factors in society.

Thus, the connubial state can and will so regulate or direct the action of both the political and civil activities that very little "civil law" will be necessary on the one hand, and very little "church service" on the other; the true social laying the foundation for the proper expression of both justice and love: for the nation as well as for the individual, and for the church as well as the state.

But this can not be practically possible until religion is vitalized by faith that is founded in knowledge; and, as for the state, its political aspect must become spiritualized by the presence of woman in every department of use - the law of equilibrium being necessary, everywhere, to make life beautiful and therefore fair to look upon.

Oh! how I love to contemplate this state of things for the inhabitants of the earth, because I know what it means, having experienced its blessing for myself on this side of life.

With this I will also retire.

MADAME ROLAND.
Through the brain impressibility of,
MRS. JULIA C. FRANKLIN.
BIG CREEK, N. Y.

What He Really Wrote.

Gov. Martin, of Kansas, indignantly denies that he used the expression "I have saw," in a recent message. He declares that what he really wrote was, "I have not saw." - [Minneapolis Tribune.

Greek Met Greek.

It is not safe in an intellectual gathering to make remarks, under cover of a foreign language, which we do not wish to have understood by persons present. Especially if the remarks are disagreeable they had better be left unsaid.

A Russian lady had been invited to dine with M. de Talleyrand at the time when he was Minister of Foreign Affairs, but was unfortunately detained an hour beyond her time. The famished guests were in the sulks, and kept looking at their watches.

When she arrived at last one of the company said in Greek to his neighbor, "When a woman is neither young nor beautiful she ought to be punctual."

Whereupon the lady turned sharp round and replied in the same language, "When a woman has the misfortune to dine with barbarians she always comes soon enough."

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EVERY SATURDAY.

L. HARNEY.....EDITOR.
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At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to those in Foreign Countries. No subscription entered till paid for, but sample copies will be sent to any address on application.

Love overcomes all obstacles.

Money covers up a multitude of sins.

The life principle of the universe is intelligent.

He who does not practice what he preaches belies himself.

Accustom yourself to temperance. Nothing is easier.

Charity expands the soul and broadens the intellect, and elevates man above his mortal surroundings.

What is meant by free moral agency? Freedom to act from choice. It cannot mean anything else.

The grace of God must be impartial and quite as free for the acceptance of one person as another.

The spirits do not withhold any knowledge from us that we can comprehend. The difficulty lies with us in not taking it in spiritually.

Contention always results in calamity to one of the parties; frequently to both. It should be avoided as a social poison of deadly power.

Don't mistake an overbearing sense of forgiveness for charity. Charity is only divine when accompanied by true sympathy or love.

Man attracts higher spiritual influences to him in comparison to the force or desire exercised in behalf of spiritual or moral elevation.

A slight movement of the eye often produces discord where once sweet harmony prevailed. Thus it needs but a slight change to make unite "untie."

A good old lady writes to inquire if we think the Jews were "God's chosen people" for more than four thousand years. No, we do not think so; but, if they were, God made a mighty poor choice.

It is well sometimes to think of the wrath to come, for it will come to many who now wot not of it, although they are well assured it will come to their neighbors.

The habit of not exerting talents will soon grow into an inaptitude for their exertion, an almost inability to put forth, even in the most common cases, the most common powers.

The amusement season is in full feather at all the houses, and the attendance is good. The attractions at Heucks' and the Peoples' are specially vivacious and entertaining.

God or Jesus knew that all mankind could not be saved, was it just for Jesus to endure the suffering due to all? And if they did not know whether all would be saved, how can we be sure they knew any would be saved?

Mr. J. Bull dislikes the idea of a large surplus in the U. S. treasury. His remedy is free trade. It will prove effective if introduced, even to the creation of a surplus debt. But Americans will scarcely accept Dr. Bull's prescription—not this year.

It is thought that woman's mission—at least to some extent—is to elevate the stage. Perhaps, with extravagant toilets as the principal means of grace. Worth makes the woman, from the stage-y outlook, and real genius starves.

The universe is full of facts, and by noting these we can dispense with theories. The study of self lends us a cue to their causes, and to know the origin of things we need no theories, man embracing all the facts of the universe within himself epitomized.

At Adelphi Hall, New York City, Mrs. Brigham resumes her season's work to-morrow for the First Spiritualist Society of New York, and we anticipate a cheerful and instructive occasion. If our eastern reporter is sufficiently alert, readers of THE BETTER WAY will be duly advised of the service next week.

The renegade is always the subservient tool of his present "particular vanity." But it is well to remember that "he who will fetch a bone will carry a bone," and sooner or later it becomes the bone of contention. Sail to leeward of the subservient renegade and give him plenty of sea-room—even if he drowns.

The national convention of Catholic military orders was in session in this city during three days of the present week. It comprises an immense concourse of knights and brigadier generals, and perhaps they did some wise things. But what has Christianity to do with military orders? Is it not true that "he who taketh up the sword shall perish by the sword?"

It is presumed that a man of common sense who does not desire to please desires nothing at all, since he must know that he cannot obtain anything.

To-morrow will be Mrs. Cora L. V. Richmond's second Sunday at Grand Army Hall, where she speaks in the morning and evening. She was greeted by an immense audience last Sunday, but it will be larger to-morrow, for her eloquence and alertness are far-famed, and many of our people were slow last week in comprehending that this gifted lady was really with us. Now everybody is duly awake to the fact and anxious to hear her.

Complaint reaches us from a good Presbyterian brother that there is too much Christian Spiritualism in THE BETTER WAY. The same complaint has reached us heretofore from Infidels, Baptists, Atheists, Methodists, Free Thinkers, Episcopalians, Agnostics, Adamites and Antinomians. What is the objection? And after this question is answered, will some of the good brethren define to us just what Christian Spiritualism means?

What many regard as injustice is often but lack of consideration which can be remedied by a little consideration on the part of those who think themselves injured. A timely precept never falls on barren ground, and a lesson taught in kindness will bear its fruits in the end. It is only the self-righteous who will not take advice, and the haughty who cannot bear correction. But a good example and love will conquer all difficulties.

The Personal Liberty League advocates liberty to enslave its membership to the most degrading vices. This is not liberty but license, and it invariably leads to the soul's calamity. It secures a miserable worthless, besotted life, and a future of gloom and remorse. Rational liberty is moral, law-abiding and self-restrained. It is the enclosure where the entrance of license is a horrible and unholy trespass—a crime against justice and humanity. As liberty is vulgarly understood, it is oftentimes the vilest slavery.

Somebody has written for THE BETTER WAY a long article entitled "Tricks of Mediumship." The title is a misnomer, for in mediumship there are no "tricks," and the article is a plagiarism, inasmuch as it is a recitation of things performed by professors of sleight-of-hand, impossible to mediums, and which they never attempt. Those who fraudulently pretend to mediumship may do some of these acts, but no medium does them. And the fact that the communication is anonymous would rule it out of this journal.

The thought of the age is constantly in the direction of more liberality and enlightenment, broader views, greater charity; and these are the means by which humanity must advance if it makes any improvement. The "old rut" of case-hardened theology seemed to answer every purpose in the dark ages, but when men are resolved to know things for themselves, it will not do at all. Nobody can know who does not reason. Nobody can reason who does not think intently and with persistence.

We are in receipt of Col. John C. Bundy's photograph, cabinet size, full-jewelled and brass-mounted. It is a pretty picture, sweet, nice and primy, with the hair pompadour and the eyes as languishing as a half-wilted white poppy. The teeth show slightly as the background of a smile in which the Colonel seems to smile all over himself from early morn till dewy eve, and back, and it is real nice. Nothing could be more grand, ornate and peculiar, except, perhaps, the original, with which we cannot claim the felicity of acquaintance, but hope it will keep well and eventually learn to tell the truth about spirit mediums. So-long!

The Ohio Centennial opened at Columbus on Tuesday. Gov. Foraker made the principal address, Coates Kinney read the memorial ode, and Mrs. Gov. Foraker turned on the steam to set the machinery in motion. These things are presages of success. There was music, militia and miscellaneous things in great profusion, and the Ohio Centennial bids fair to become one of the great historical events of the century. It ought to so become, for in the past hundred years no section of this mundane orb has made greater progress in those arts which civilize, enlighten and ennoble humanity, till it has become as great an honor to be an Ohio man as in ancient times it was to bear the proud title of a Roman citizen.

The beautiful productions of industry and art which have blossomed forth so profusely in our Grand Centennial Exposition, at Cincinnati, are now attracting the attention of people throughout the land, and the attendance is large every day. On Monday the visitors numbered 20,000, and it was by no means "blue Monday" in the vicinity of the treasurer's office. With such means for interesting and teaching everybody, scholars, artists, manufacturers and the masses, the daily attendance ought to average 40,000 from this time forward, and the people will be sadly to blame if it does not. And those who fail to attend will be the greatest losers, for they will miss a display of the products of art and industry which will not be repeated for many, many busy years.

We are frequently told that Erasmus wrote, rewrote or materially revamped, the book known as the Revelation of St. John, the Evangelist, but is this historically or rationally true? It is of some importance to know about it certainly, not that the book is specially important, but the "make up" of the Bible has much to do with its credibility. Who can supply the facts?

Last Sunday a procession of Roman Catholics obstructed several lines of street cars for an hour and a half, whereas there were plenty of breaks in the line to permit the cars to pass with little interruption, except for the brief authority of the marshals. A city ordinance is needed to prevent interruption of ordinary traffic, by procession or otherwise, for more than fifteen minutes, and certainly processions can be disposed accordingly.

Time has ever existed, and those who will not acknowledge any other first-cause may find comfort in regarding this as the origin of their existence. Time, like intelligence, is non-dimensional and immeasurable; it occupies no space that we can conceive of, and yet, like intelligence, any amount of it can be crowded in the most limited space; it has absolute potency of action or motion in not permitting itself to be reversed or held in abeyance; and without it we could conceive of neither past, present nor future. This would be unconsciousness, inaction, and there is no life without intelligence, thus how can we think without it? If time is the cause which enables us to think, it must be intelligent. And if effects partake of the nature of their causes, may not Time constitute intelligence or life, the origin of existence?

A correspondent at Chicago writes a few lines to say, that, instead of advancing the price of THE BETTER WAY to two-fifty, we ought to reduce it to one dollar per year, at which figure, he says, it will pay much better. We cannot understand this reasoning, for it is certain that the more subscribers we had at one dollar per year, the worse would be our fortune. A journal like this cannot be made for less than \$2.50 per year, unless its subscription list is 20,000 or more, and then it might squeeze along at \$2.00—not less. But there is another consideration: With this additional fifty cents we propose to make THE BETTER WAY strictly first class in every particular, including paper, press-work, typography and contents, and to expend all the profit of the business upon its improvement as a mouthpiece for the best spiritualist literature it is possible to obtain. Nobody but the subscribers will be enriched by its publication.

ANENT BONNE TERRE.

Our good, kind, usually courteous friend, Dr. Suddick, of Bonne Terre, Mo., writes in reply to Prof. Peters's card of last week some things we would not like to see in print, for he wrote upon impulse. We do not know Prof. Peters, never saw him, never had special reports of his work except from Bonne Terre, but we know he is a messenger of the spirit world, human, frail, and liable to err, but doing as well as he can. We know this beyond any doubt, therefore it is useless to attempt a controversy upon that which is past. Perhaps Professor Peters said some unwarrantable things about Dr. Suddick in his card of last week, but recrimination will not mend them, nor will a continuation of the discussion redound to the best good of Spiritualism. Therefore THE BETTER WAY cannot continue it.

Let us be excused for saying that Prof. Peters's card contained words we would not have admitted to the columns of this journal had their purport been duly weighed, and we now regret that his communication was received at too late an hour for thorough revision. He has in some regards accused Dr. Suddick inconsiderately and should make amends. We hope he will lose no time in the performance of this duty.

Inquiries are sometimes made why it is that writers for the spiritualist publications are often deficient in rhetoric, style etc., when this should be an essential qualification of an author or a newspaper correspondent. We can simply answer that a paper published in the interest of Spiritualism is wholly dependent on contributions from Spiritualists exclusively, they being the only ones that can furnish the information desired, and not everyone is capable even of this, although he may be a fluent writer otherwise. To write on matters pertaining to the cause of Spiritualism is a gift only possessed by Spiritualists, and these must be more or less mediumistic in order to comprehend what is desired or wanted by the spirit world. The cause of Spiritualism is not controlled by mortals, but by spirits, and they seek only such instruments that are receptive to their way of thinking, and not as mortals would have it. As the minority of Spiritualists are sensitive to spirit influence, the spirits have, as yet, a comparatively small field of operation, and thus little selection, as far as those endowed with rhetorical powers or elegance are concerned, and consequently do the best they can under present circumstances. The near future though promises a better yield in this respect, and until then, let us study the truths that are presented, even if they are not enclosed in gilded framework.

Oy ***!

PURE SPIRITUALISM.

One of our contributors in to-day's issue writes that spirits teach him "that every evil word we speak, and every unkind act we do, and every jealous feeling, leaves a stain on the spirit and must be avoided if we would be happy."

This writer has reached the bottom facts of spiritual culture, and his words express the essence of Spiritualism, philosophically and scientifically considered.

It is not arbitrary punishment that man is subject to for his misdeeds, but simply the effect of a cause. The soul needs a purified spiritual body to dwell in; and this is stained, it is because it is infused with ingredients or a life impetus not in accord with spiritual nature or divine law, and the action of this harmonic condition on a discordant one produces suffering till the same is rounded out again, or brought into harmonious vibration with the origin of its being. The nature of the suffering will then depend on the nature of the discords, every one according to the bent of the evil, acute in comparison to the intensity of the passion or the selfishness which laid the foundation for it. The opposite creates happiness, and this increases as the being unfolds in purity and morality. That is all there is of the hell or heaven of the future.

WHAT IS CHARITY?

Charity is that divine principle in man which elevates him above the narrow confines of earthly thoughts and expands his vision to comprehend the beauties of spiritual nature. Without charity there is no fundamental impetus for the unfoldment of that benign sensation or emotion known as spiritual love or true happiness. Charity is the soul's struggle to overcome prejudice, fault-finding and ill-feeling against creed, government and individual, and in its true sympathy for all this, it will find that the incongruities existing in the world are due to the lack of spiritual unfoldment, and realized in comparison to the desire of finding reasons to excuse mankind for its shortcomings. Such desire is the divinity in man manifesting itself above self and human nature, and places the soul in rapport with omniscience. This establishes an influx of purest inspiration, and the true cause of things presents itself to the soul's comprehension. To know this is to lose all whim for fault-finding, and a tear of sorrow manifests itself instead. Charity leads to it, and those who can forgive the most, are the favorites among the ministering spirits that come to earth for the benefit of man's elevation. To become the happy recipients of the advanced light, therefore, man must practice charity in its purest and highest sense, and this is to rise above all that is worldly, partial and trivial. In this condition of soul impetus man is truly a divine being and is rewarded accordingly—the true solicitor for such requisite being charity.

INSANITY.

A modern writer thinks that insanity is the barometer of civilization, and that, as we advance in the arts and sciences, so will insanity become more and prevalent among us. With savages and barbarians there is little insanity. Intense application, complicated brain-work, indoor life—these are the agencies which most frequently bring it about. Another source of insanity is attributed to the increased intellectual activity of the women of the present time. What the mother is, so will be the child in an intenser degree.

Civilization is also leading to an increase of insanity in quite another way, especially in Europe—by grinding hard upon the poor, shutting them up in close houses, with bad air and poor food, and compelling them to struggle beyond the power of ordinary endurance for a mere existence; the brain cannot always bear up under such a strain, where but few opportunities are presented by recreation and amusement for relaxation of mind.

Until recently, inventions have tended to increase rather than decrease mental aberration. Of late, however, many have had the opposite tendency, for they are designed to give rest and room and ease; as, for example, the street car, the elevated railway, the telephone and the electric light. When the latter is perfected there is hope that we may be enabled to breathe purer air in our dwellings. The system of "cramming" in our schools may be instanced as still another cause of insanity produced by "advanced civilization."

Religious insanity is usually only intense fanaticism, boiled down to the point where it would sooner destroy everything than have anything but itself succeed. It is the most violent phase of mental obliquity known, and is sure to be found among the intensely ignorant of every sect and creed, and every modification of religious belief or unbelief. It knows neither law nor logic, but rushes madly on in response to the dicta of its equally mad priests and exhorters.

It is a paradox in astronomy that the sun may be best studied during an eclipse. So in psychology, the mind may be best studied when it is eclipsed. Insanity is a disease of degrees, and really there is no plain dividing line between sanity and insanity. The eclipse of mind cannot be predicted like that of the sun, but, with study, men may learn to detect it in its first stages, and, if treated early, it need rarely become serious, except in cases of fanatic frenzy and out-and-out Bundyism.

Oyst-R-R-R-R.

The man who deserves the name of gentleman is one whose wise thoughts and exertions are for others not himself; whose high purposes are adopted on just principles and never abandoned while heaven or earth afford means of accomplishing them. He is one who will never seek an indirect advantage by a specious road, nor pursue an evil path even to gain a good purpose.

There are many unconscious perjuries of reason through criminal ignorance, yet it is true that one class of men are quite as liable as another to be ensnared and tripped by dogma. It is a subtle quantity and entangles men unawares. While one class are denouncing it in their acquaintances, they are themselves guilty of harboring it and perhaps aiding in some of its most obnoxious manifestations, for dogmas of radicalism and conservatism are frequently almost identical, and, in nine cases out of ten, equally unreasonable. The dogmas of Spiritualism, or of those who profess to believe in Spiritualism, embrace near the entire list of musty absurdities cherished by the whole brood of orthodox sects, and yet Spiritualists are more vigorous in denunciation of dogma than any other professed disciples of liberal thought. They ought to be consistent and institute a perpetual divorce from all wheezy and spavined theology, with which everything like active sympathy is a sin against knowledge.

THE SPIRIT IN FULL POSSESSION.

Many cases are on record in which the sleep action is a direct continuation of wakeful action, without any break. Coachmen, postillions and muleteers, are known to have continued driving even after they had fallen into a drowsy sleep; the muscles and nerves continue to act in a sort of automatic manner after consciousness had lapsed into slumber.

A reader in a printing office fell asleep while reading for the correction of proof, but continued reading down to the bottom of that page. In this case the probability is that his sleep only went to the extent of drowsiness; at any rate, when aroused up, he could not remember the words which he had just been correctly reading.

Sir John Moore, during his ever-memorable retreat to Corunna, had to make forced marches, night and day, as the only mode of averting capture by a vastly larger French army; his poor, tired soldiers often slept as they marched, or marched as they slept.

A truly remarkable manifestation of somnambulism is that which can be brought about by the influence of other persons on the sleeper. External voices and sounds can move him to action even when his consciousness is asleep.

Doctor Carpenter, and other physiologists, have recorded many instances of this kind. A young naval officer, signal lieutenant to Admiral Lord Hood, at Toulon, sometimes continued his anxious duties for twenty hours at a stretch. Going to his birth, and falling asleep, his mind was nevertheless so far awake on one particular subject, that if a comrade whispered "Signal!" in his ear, it aroused him at once and irresistibly.

A young military officer, voyaging with his regiment in a troop ship, displayed a tendency which some of the mischievous wags around him took advantage of in an unfair way. When he was asleep in his berth, they would whisper in his ear, giving him all the details of a duel, a shipwreck, or a battle. His mind unconsciously followed the narrative until he was roused to action by the climax, and woke by springing out of bed.

Sleep-writing is not the least noteworthy among these phenomena. Things are done with closed eyes, while asleep, which the person certainly could not have done with closed eyes while awake. In some cases, although the eyes are open, ordinary vision does not seem to be performed by them. It would almost appear as if we were endowed with an additional sense, which only makes itself manifest in the somnambulist state. Be this so or not, the recorded examples are deeply interesting.

A young French ecclesiastic frequently rose in the middle of the night, went to the table, took pen and ink, and wrote portions of sermons. It was not mere mechanical work; he would make frequent corrections to improve the grammar and syntax of his composition.

On one occasion, when watched by the Archbishop of Bordeaux, experiments were made to ascertain what kind of vision was being exerted. A sheet of writing paper was quietly and cautiously substituted for that which the somnambulist had placed before him. He did not recognize the change, for the two sheets were similar in size and shape. An opaque screen was placed between his eyes and the paper; but he wrote on just the same.

In another case, a young poet, not having finished some stanzas before he went to bed, rose in the night, went to his table, and finished them—so much to his satisfaction, that he applauded his own genius and taste. In the morning he remembered nothing of the matter.

Doctor Carpenter mentions the instance of a man who wrote accurately in his sleep, placing his words at a good distance apart, dotting every i and crossing every t. On one occasion an Amsterdam banker requesting a mathematical calculation for him. The professor set his pupils to work. One of them went to bed with his mind full of the subject, and in the morning was not a little surprised to find his table covered with sheets of paper, on which the calculation was fully and satisfactorily developed. The writing was in his own hand. He had risen in the night and done it while asleep.

Dr. R. M. Thomas, of Cardington, O.

In memory of my cherished husband, Dr. Robert M. Thomas, who passed to the spirit life, August 22, 1888, at Cardington, Ohio, age fifty years and eight months. He shrank not when the boatman came to ferry him over the mist-hidden river, but shook hands with him kindly as a friend. Those who knew him best loved him most. Generous and unselfish to the end. His religion was of the practical kind; no one went away hungry or cold around him; his life was spent for the good of others, and his pure spirit longed to be where he could extend his field of usefulness. The last morning, while sitting in his chair, his talk was of friends at Cardington; he so longed to be there that in a few hours his spirit father came to conduct his spirit thither.

The last rites were conducted by Brother French, and we prepared a vault and laid the body in a bed of roses. His knowledge was so great in Spiritualism and the immortality of the soul that it was a beacon light to his weary folk until they touched the sands of the other shore. His parting words were spoken on the brink of that shore that binds the refulgent sea, leaving tender memories of his beautiful life that discipline and sorrow had molded into completeness, and those eyes, whose tender light I have missed, and lips dropping balm in words of wisdom, his boat drifted out from us at dawn of day, with a halo of light on his noble brow that never grew old.

Dearest darling, you have left me,
Left me in this world of pain,
To my heart there comes a yearning,
Yearning for thy love again.

Thirty years of storm and sunshine
Had but rolled above my head,
When they laid you, dearest darling,
Down to rest amid the dead.

Often for their cheering presence
Have I longed and wished in vain;
But I feel to-day, dear darling,
My great loss was but thy gain.

In a world of light and glory
In a world where comes no night,
You are free from cares of earth life;
With the shining ones in white.

I to earth life would not call thee,
Could I, from thy home on high,
No; but let me feel thy presence,
Let me feel that thou art nigh.

When my work on earth is ended,
When I cross o'er death's dark sea,
Will you, in that land of sunshine,
Dearest darling, welcome me?

For the night is closing 'round me
I have wept through all the day,
Loose my bonds and give me freedom,
Oh, break down these walls of clay.

Hear me, loved one, spirit darling,
From your home among the stars,
I am hungered and am thirsting,
Feed me through my prison bars.

September 1, 1888. MRS. D. R. THOMAS.

Peoples' Spiritual Society.

Thinking you would like to hear from the Peoples' Spiritual Society of Chicago, I take great pleasure in saying it is in a flourishing condition. Yesterday Dr. McCallister lectured on "Spirit Life" to a full house. The Bangs sisters are giving independent slate writing with great satisfaction. On next Sunday Mrs. Mattie Hull will lecture for us. Truly yours, G. J.

St. Louis, Mo.

Written for The Better Way. Things spiritual are looking brighter out here. Spiritually things have been very quiet on account of very warm weather. We have had a change, and the weather being cool, seems to act as an incentive for inquirers to stir around and investigate the grand truths of our cause. Our exposition opens here on Wednesday next, and will remain open for six weeks and as it is the grandest exposition in the world (not excepting Cincinnati), the crowds that will throng our city will be very great, and as we have some grand mediums here, those who are seeking the truth can find it. As there are several mediums in close proximity to the exposition, there will also be many Spiritualists visiting our city, and so spiritually and socially we anticipate a most glorious time. Spiritualists and investigators who may visit the city and wish any information in regard to mediums, etc., can either call or address me, and I will willingly give all the information I can.

Mrs. Sallie C. Scoville, who has been lecturing and giving tests at Brand's Hall, closed her meetings last Sunday, and has now taken parlors at No. 1115 Olive street, where she gives psychic readings and tests. Investigators should call and see her, as she is a noble woman and a true medium. Mrs. Allen still lectures every Sunday at 3 p. m. at Xanth Hall, No. 2511 Olive street, her meetings being well attended. She has also started a Progressive Lyceum that meets every Sunday at 10 a. m. Mrs. Allen is doing a good work here, and is an eloquent lecturer, the Spiritualists ought to see that there is not an empty seat in the hall. Yours in the cause, MILTON LYLE, September 2, 1888. No. 2006 Olive street.

Written for The Better Way. Mt. Pleasant Campmeeting, Clinton Iowa.

I attended the entire session of this camp which began July 29 and closed August 26, and although I was quite sick most of the time I took in all of the features and did my share of the work in six lectures with many other words as I think fitly spoken, and I must say in justice of the speakers and the audiences, that a greater and better intellectual session of campmeeting I have never attended, except once and but few of your readers know anything about that as it was held many years ago at Silver Lake, Mass. The attendance at Mt. Pleasant was not as large as at Onset, Lake Pleasant, Etta or Sunapee, N. H., but not the same as last year at Queen City Park, Va. but for intelligence, independent, liberal minds in proportion to its numbers, it was not excelled by any in the more scholastic and refined New England camps.

We had no prayers on the platform till the last week when Mr. and Mrs. Kates came, and then only in season to a higher order of intelligences for aid, but no one addressed the Jewish or Christian Gods or asked any favors of them. I think the prayer of intelligent people through Christ would have been highly appreciated here, and hope they will get next year to open some of their meetings that way. I saw that never in all the lectures that were given by J. S. Loveland and J. Clegg Wright and yet widely differed in style and substance. Mr. Wright, racy, rich and double shotted with solid truths and explosive bombs, and Mr. Loveland taking us down to a building on the solid rocks of nature and philosophy, and both sustaining Spiritualism without the Bible or Christianity, as Moses Hull did with them as effects of nature and philosophy. In politics (as this is a free platform) Mr. Hull excelled and cleared the coast on the tariff question, and left nearly all the audience free traders. We discuss all the questions here and have no riots or trouble of any kind as all are on good behavior and no rowdies disturb the camp, although within a mile of the city, and really in its limits. WARREN CHASE, MAQUOKETA, IOWA, August 28, 1888.

PERSONAL.

Mrs. Richmond, accompanied by her husband, is stopping with Mrs. C. C. Stowell, on Findlay street, where she will be happy to see her friends.

Mrs. Helen Stuart Richings, accompanied by her husband, reached Cincinnati from Pittsburgh last Saturday, and remained over Sunday to hear Mrs. Richmond's Grand Lecture. Monday evening she went with Mr. Richings to Vanceburg, Ky. Where they will remain several weeks. Her engagements for the lecture season are numerous, beginning in Cleveland for the entire month of October. She speaks in this city for the Society of Union Spiritualists on the Sundays of March, 1889.

Movements of Mediums.

(A) announcements and notices under this head must be received at this office by Monday to insure insertion the same week. Mrs. Nellie Coffey is located at Onset. Prof. C. W. Peters, 1308 Olive street, St. Louis, Mo.

Prof. L. French is open for engagements for 1889.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J., is attending the Parkland, Pa. Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Brisbane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Mrs. Fannie Ogden, 618 Main street, Portland, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 221 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 236 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 38 Park street, Chelsea, Mass.

Warren Chase lectures in Moline, Ill. September 9 to 16, and may be addressed there till later date or at Cobden, Ill. at any time. He spoke in Maquoketa, Iowa September 2nd.

Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 115 Olive street, St. Louis, Mo.

Mrs. A. D. Webster, late of 1804 Pine street, St. Louis, has now gone to Chicago, on account of ill health.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 28 W. Fourteenth street, St. Louis, Mo.

Mrs. A. D. Webster, the renowned trance, test and platform medium (the East), is now located at 1604 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 115 Olive street, St. Louis, Mo.

August 4th Anne Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 420 Pine street, St. Louis, Mo.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 54 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 4 to 12, visits Sunapee Lake, N. H. Camp Meeting; 16th to 27th, Cassadaga, N. Y. Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

Mr. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamstown, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1889. Address No. 4 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only.

Helen Stuart Richings is the guest of Mrs. C. P. Meskimen, East End, Pittsburgh, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburgh, Penn., while her correspondents are reminded that her permanent address is General Delivery, Boston, Mass.

J. Frank Baxter, during August goes to Mantua, O. Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September the continuance with Elna Mc., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamstown, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1888.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St. A. Willis, materialization, No. 18 Broadway.

Mrs. M. Reinhardt, Trance Medium, 543 W. Court St.

Mrs. S. Seery, 31 Gest street, Trumpet and Slate Writing.

Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 228 West Ninth street.

Mrs. A. G. Knapp, 388 Byram street, between Poplar and Findlay streets. Trumpet.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Engle, Trumpet. Marshall Ave.

Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eight street.

Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mrs. Anna Ciesna, Independent Slate Writer, 83 Mill street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

Peoples' Theatre Next Sunday.

The largest Vaudeville Company of the season will begin an engagement at the Peoples' Theatre next Sunday matinee. The Rantz Santley Burlesque and Novelty is one of the best known of any that visit us, but this season it is of extraordinary strength, such people as Lester Allen, Billy Buckley, Misses Annie Hart, Ida Siddens, Pauline Hatchelor, Lillie Markham, Lida Moss, Gertrude Heath. Seats can be secured at the box office at any time. Special matinees will be given Tuesday, Thursday and Saturday.

Fun at Heucks.

Three hours of genuine fun can be guaranteed you at Heucks, commencing next Sunday matinee. The attraction being Hallen and Hart's latest "Later On." A Pittsburgh exchange contains the following:

Messrs. Hallen and Hart have every reason to be satisfied with the success of their people, which were fully appreciated by the entire, astute audience of last night. Applause was abundant, and endures numerous. Mr. Hart, as "Jolly Todd," is well suited in the character, and his popularity as a comedian was made manifest. Mr. Hallen, in the character of "Jack Plunger," acted, sang and danced most effectively. John T. Kelly, one of the most noted Irish comedians in the country, made a most decided hit in his happy creations of "Sheriff Clutch." Pretty Miss Myra Goodwin is the leading soprano in the cast, and aids in the general fun quite substantially. She is a sweet singer, a capital dancer and clever drummer. Bernard Lylyly's excellent bass and Miss Patience's clear soprano were heard and appreciated. Taking the comedy all in all, there is little to condemn, as much to admire, and yet a good deal of amusement will be obtained from it. That larger houses will be the rule for the remainder of the week is demonstrated by the rapid sale of seats. Seats may be secured at Kulis, No. 14 W. Fourth St., or the box office or by telephone call, 324.

Reported for the Better Way.

Sunapee Notes.

With the services of to day closes the season at Lake Sunapee Camp. The day has been beautiful, one long to be remembered for its calm brightness. In the early morning hours the quiet beauty of the lake was a picture so lovely that once seen could never be forgotten. Every tree, rock and object along the shore was reflected upon its placid bosom as in a burnished mirror. Not a ripple was to be seen upon its surface, and a soft haze scarcely perceptible lent a misty charm to the scene, making it lovely beyond description. The pervading peacefulness imparted its dreamy, soothing influence to the beholders, rendering them oblivious to all things but the future before them, and filling the heart with a restful contentment that naught could disturb. As the day came on a slight breeze sprung up, changing the picture somewhat, by giving it a more animated appearance, yet not detracting in the smallest degree from its rare beauty. The steamers came in well laden with excursionists on each trip—bands of music accompanying them. Teams, to the number of six hundred passed the "farm house" on their way to the grounds. I cannot tell the exact number of people visiting the camp to-day, but from the size of the crowd in the grove should think there were very nearly as many as were here last Sunday. At the morning service Mr. Eben Cobb, of Boston, gave one of his good talks, so plain and full of common sense that a child could comprehend it. Favorable comments were freely given. From twelve to one o'clock Mr. Joseph D. Styles held one of his marvelous test sences before a large audience in the hall. At two o'clock the platform was occupied by Mr. A. E. Tisdale. His vast audience gave him their undivided attention, appearing well pleased with the spiritual feast that have been prepared for them by his good guides. At the close of the lecture Mr. Styles again exercised his wonderful powers as test medium and gave tests to the number of one hundred and twenty-seven, all of which were recognized. In the evening the National Developing Circle was held at Captain Churchill's cottage. Numbers from different localities were present. One lady, a stranger in the circle, was controlled to speak in entranced condition by her son, a boy of sixteen years, who passed out last June, and from which occurrence she has been led into Spiritualism. He came very naturally, just as you would expect an impulsive, loving boy would come to a dear mother, whose comfort and joy he had so recently been. It was very pleasing to us to be thus able to assist him in making his presence real.

With the services of to-day closes the most prosperous season that Sunapee Camp has ever known. Under the able management of Dr. H. B. Storer, of Boston, it has been a perfect success in every particular. Its financial prosperity has been so marked as to surprise even its most sanguine friends, while the spiritual feast that has been spread before us during the entire month has been of the best and highest order. The musical entertainments have been grand and artistic in a degree quite unusual in the annals of Sunapee Camp, for all of which we have to thank our able and genial President, Dr. Storer.

Your correspondent remained at Sunapee several days after the camp closed, and witnessed the departure of the speakers, mediums and campers. As the steamer, having on board our esteemed president, left the wharf, three hearty cheers went up from the crowd that had gathered for a last handshake and farewell. The "Barker" resounded to the sky; then all turned and slowly weeded their way back; but the last four weeks that have been made such a grand epoch of spiritual instruction and enjoyment by the noble worker in the cause of truth, remain to us a pleasant memory for all time.

Fraternally, DOUGLASS.

SEBASTIAN, August 26, 1888.

St. Louis, Mo.

The first Spiritual Association of St. Louis, Mo., No. 1, after its vacation reopened at Biante's Hall, Ninth and Franklin avenue. Mr. Thomas lectured to a good audience. The officers are: Mr. Williams, President; Mr. Hershaw, Vice-President; Mr. Goodfar, Treasurer; S. Penberthy, Recording Secretary. Meeting every Sunday at 3 p. m. Correspondence desired. Address Saml' Penberthy, Secretary, Hotel Western, St. Louis, Mo.

Testimonial.

To the Editor of The Better Way.

I am glad to send you the name of Mrs. V. Nudy, of Sandusky, Ohio, as a magnetic healer and one whose character is beyond reproach. In my case found relief from a chronic stomach trouble of several years standing, and after a lapse of three years have not had a return of it. Other cases in our family and among neighbors prove her successful where a chance is given her to work.

The power that works through her is of a sweetness and strength that once felt will never be forgotten. My thankfulness for regained health together with a desire that the world know of this lady, who is too modest to sound her own praises, are my only motives in making this known to the public.

Respectfully, ELIZA MOORE.

SEBASTIAN, O., August 29, 1888.

Reported for the Better Way.

Sunapee Notes.

Sunday August 19th was indeed a gala day at Sunapee. From early morning until sundown the grove was thronged with visitors. The steamers came laden to their utmost capacity, once 700 coming on one trip of the Edmund Burke. The other two steamers carried their share of the excursionists. Hundreds came in teams from the country hereabouts; wagons and horses without number were to be seen on the outskirts of the camp; the livery stable and yard were packed with vehicles of all and every description, and the camp presented a most animated appearance during the entire day.

Miss Jennie B. Hagan occupied the platform in the morning, giving one of her most instructive lectures, the subject being, "If the righteous scarcely be saved, when will the ungodly and the sinner appear?" It was calculated to enlighten many in that direction. The subjects for the poems were, "New Hampshire's Charms," "Mother's Love," "Spirit Children." They were all very beautiful, the one on "New Hampshire's Charms," being thought by many to be the gem of all the poems Miss Hagan has given this season.

From 12 until 1 o'clock a test circle was held by Mr. Joseph Styles. A large crowd gathered to hear this wonderful medium, and all went away satisfied with what was given them from the other side of life.

In the afternoon Mr. Styles gave a very fine lecture which the vast audience fully appreciated. At its close he gave nearly a hundred tests all of which were recognized.

In the evening a national developing circle was held at the Churchill cottage, with the usual satisfactory results.

Monday August 20th. A quiet day in camp. No meeting during the day or evening. An excursion around at the Lake on the Edmund Burke from one to six o'clock was enjoyed by a large number.

Tuesday 21st. Was a rather unpleasant day. The rain began to descend about noon and continued during the day and part of the night. A conference meeting was held in the morning, the most interesting of the season. Many mediums were present and all had some good words to say or a message of comfort and cheer from the loved ones beyond. In the afternoon the platform was occupied by Mr. A. E. Tisdale. This gentleman has never before spoken to the people at Sunapee. His lecture seems to have pleased his hearers very much as favorable comments are to be heard on every hand. In the evening Mr. Horatio Eddy held a circle for physical phenomena and materialization. Your correspondent was present and can truthfully affirm that the manifestations were good. The materializations were very perfect and strong. Indians coming with great power.

Wednesday August 22nd. A conference meeting was held in the morning, in the afternoon Mr. Joseph D. Styles spoke to a large and interested audience. At the close of the lecture he exercised his wonderful powers as a test medium giving numberless proofs of spirit return.

Thursday August 23rd. This being one of the picnic days the camp grounds have been well filled with visitors from the surrounding country. Teams without number are hitched in every available place for a quarter of a mile up the road, and the fields are alive with people. A conference meeting was held in the morning.

In the afternoon Dr. H. B. Storer gave one of his great lectures. The subject was "Spiritualism a Liberator." It has comprehended of great scope, and really considered one of the best lectures given upon the grounds this season. In the evening the National Developing Circle was held at the Churchill cottage. A profitable hour was spent by the members. The little German doctor controlled one of the mediums, and greeted those present, spoke at some length, giving words of advice, instruction and encouragement to each. Patrick McCarthy also had quite a little conversation with us. He was in his usual good spirits, and by his remarks and with rejoinders brought a very happy influence. Blue Flower also manifested her presence through her medium, Mrs. Abbott, of Concord, and gave many tests of spirit presence.

Friday, 24th—No Meeting in the morning. In the afternoon Mr. Eben Cobb, of Boston, occupied the platform.

Saturday, 25th—An association meeting occupied the forenoon. In the afternoon Mr. A. E. Tisdale gave an able discourse on the evolution of spirit and matter.

Fraternally, DOUGLASS.

Indiana Association.

The Spiritualists of Indiana, as well as all others interested, will be glad to learn that the managers of the State Association has engaged Mrs. Cora L. V. Richmond for the convention, to be held at Anderson, September 13, 1888. Good test mediums will be there, and we look for a grand time.

Geo. W. Hunter, Sec'y.

Wide Awake.

The September Wide Awake opens with a jolly story of the Harrison campaign of 1840; it is by Mrs. F. A. Humphrey, a personal reminiscence, entitled "Two Conspirators," and illustrated by Smedley. Another reasonable story, and very amusing, is "Ned's Base Ball Club," by Mrs. C. Crowley. Still another, delicious in its fun, is "Jermick's Sacrifice," by Mrs. Katherine B. Foot. "A Little Lombard Hero" is a touching Italian story by Edmund de Amick, translated by a little friend of his, Miss Marcia Thoury, daughter of the American consul at Turin. There is a brace of suggestive stories by Mrs. Margaret Storer Warner, entitled "Two Opportunities," showing girls and boys who live at the summer resorts how they can earn some money.

Miss Risley Seward has an entertaining paper, "An Abyssinian Monkey," narrating her adventures with him, and how he became the property of Senator Evans, and eventually found a home in the Zoological Gardens at Central Park. The serials are very interesting; in Mrs. Crownshield's training-story, "Punchy" and "Pandy" have rather a deep experience with the life-guard; and in Mrs. Sherwood's "Daisie Rose" both Phyllis and Willamina show the best qualities in their natures. There is an excellent article on Daniel Defoe by Oscar Fay Adams, and another on the odd people of Corea by Mr. Leonard. The poems of the number are by Edith Thomas, Mary N. Bradford, Mrs. Davis, and Herbert Will Bradley.

Wide Awake is \$2.40 a year. The Lathrop Company, Publishers, Boston, Mass.

"These two lines that look so solemn, Are just put here to fill this column."

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IMPROVEMENTS

Will be progressive, but at the date mentioned, 22nd September, it is expected that many important and desirable changes will be made in the typographical department of this journal, and that there will be some augmentation of its editorial force. Whatever is needed to make it first-class in every respect will be forthcoming, and now is the opportunity to secure it at a figure remarkably low.

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Under engagement by the Union Society of

Spiritualists, Cincinnati, for the dates

named.

SEPTEMBER: Cora L. V. Richmond, Inspira-

tional speaker.

OCTOBER: Mrs. A. M. Glading, speaker and

platform test medium.

NOVEMBER: Walter Howell.

DECEMBER: Walter Howell.

Speakers Engaged.

The following speakers have been engaged

by the Society of Union Spiritualists of Cin-

cinnati:

Jan. 1889: Frank T. Ripley.

Feb. 1889: Mrs. N. T. Brigden.

March 1889: Helen Stuart-Richings.

April 1889: Jennie B. Hagan.

May 1889: Edgar W. Emerson.

June 1889: Edgar W. Emerson.

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Our God is Love.

BY "PRITESTERS."

(Tune—Oak.)

Come, let us sing this song—
Our God is love!
Let earth the cry prolong—
Our God is love!
See, every blooming flower
And every falling shower
Speaks with a mighty power,
Our God is love!

Happy earth's children are—
Our God is love!
Sing, glad hearts, near and far,
Our God is love!
Even though He take away
Our treasures, day by day,
"Thy will be done," we say—
Our God is love!

Cease all thy sorrowing—
Our God is love!
Swing praise and anthems sing—
Our God is love!
For us, when earth-lives cease,
When souls shall find release,
Are realms of perfect peace—
Our God is love!

A Marvelous Cure.

BLAIRSTOWN, IOWA.—Dear Dr. Dobson:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "That was a good doctor that made me well." The people here are amazed at the cure. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like him to perform such a cure. Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WEBSTER ELLYSON.
GRACE A. ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by the scores and by hundreds. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands, these magnetic remedies that restore health. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellow-men.—The Maquette Record.

An Alcott Anecdote.

My acquaintance with the late Miss Louisa Alcott was begun in so novel a fashion that I feel impelled to tell about it. I had come from a pretty Vermont town to Boston, just as Little Women was published, and having its first wonderful success. I was in one of Boston's largest circulating libraries, beginning to earn my own bread and butter. The rumor for the new book was entirely unprecedented, and we had over two hundred copies of it, not one of which was ever in. The order-book was filled with calls for it, and as fast as a copy came in it was sent out again. One day, when I had been about a week in the library, a lady came in, whose face I liked very much, and asked me for something "delightfully funny and nice" to read. By the merest chance I had in my hand a copy of Little Women that had just been returned to the library, and that I was about to do up and send out again. With a sudden impulse I handed it to the lady, saying, "I'm sure this will please you."

She took it, looked at a moment inside and out, then threw it aside.

I was astonished to see the cherished book treated with disdain, but managed to ask, "Have you read it?"

"I've seen it," was the curt reply.

"Don't you like it?" I again ventured.

"It's a ridiculous thing," was the answer.

"This was too much for me, and I proceeded then and there to give a most eloquent defence of the book, mingled with a little satire at the taste that could find nothing but what was ridiculous in it.

The lady listened to me without replying, then turned away and sought the proprietor of the library, and was soon engaged in earnest conversation with him. I saw him glance around at me, and her eyes followed his glance. She was no doubt complaining of my impertinence, and I was sure of reproof or possibly dismissal. Suddenly the proprietor burst into a hearty peal of laughter, in which the lady joined. I don't know why it was, but I felt a little reassured, and just then I was called to the receiving desk.

"Do you know who the lady is whom you were just serving?" asked the girl in charge there.

"What, the one talking to Mr. Loring?"

"Yes."

"No, I'm sure I don't," I answered.

"Well, it was the mother of Little Women."

"What! not Miss Alcott?"

"Yes, certainly, Miss Alcott."

"O, dear! and I've just been abusing her because she wouldn't take her own book."

And that was just what I had been doing; but it was such an unconscious tribute to her story that Miss Alcott regarded it as a compliment, and it is perhaps needless to say, neither of us forgot our first meeting.—[Sallie Joy White, in Sept. Wide Awake.

The Wily Lawyer.

The will of a wealthy lady recently deceased at Halifax leaves to a relative a sum of money, which as written, may be read either \$2,000 or \$10,000. The lawyer who drafted the will has forgotten the amount, and can not read his own writing. The opinion of experts are about evenly divided as to which amount is indicated. As no settlement can be reached among the heirs, the case is to be carried into the courts.

How is Man to be Spiritualized?

Philosophically considered by a life of morality, purity and self-denial or self-sacrifice; that is, by living for others and not for self entirely. Caring for one's family, having consideration for those around us generally, and imparting justice to the best of one's knowledge and ability, will fully compensate as a sacrifice worthy of a saint in many instances. But how many do even this? Without taking the first in consideration at all, this alone would constitute a chapter full of suggestions how to become spiritualized. But scientifically considered, the spiritualization of man constitutes more than becoming merely good so-called—doing what is right and just. In addition to this impetus of the soul, man's spirit, or spirit-body needs purification, for without it, the very best soul would feel uncomfortably housed in the hereafter. Purity of spirit signifies a freedom from the material dross that man accumulates during his sojourn on earth, and especially in his halcyon days of youthful vigor. Every unspiritual taste or enjoyment partaken of by the body effect the spirit—tainting it with a sombre hue, which not only betrays the past, but craves repetition of that which created it. Such become passions when very active, and are only exterminated by strict abnegation and a truly moral life on earth. Morality embraces physical purity in connection with high mindedness in overlooking the faults of others, and instead of censuring, lend sympathetic aid in removing the evil we see in others. This is charity of a divine quality, and does more for the reformer than almost anything else he can devote himself to. While physical purity is purifying the spirit at the same time, the practical good he is doing to aid another in freeing himself, he is unfolding in soul and spirit simultaneously—this constituting so called goodness and purity in combination, and prepares a spirit body which will be a fit abode for a good soul in the future. Without the latter, the soul nature of man, the divine ego, would be discontent under the most favorable condition, or in the very best surroundings. To manifest itself, as its divine impetus craves, the soul must have a spirit body in harmony with itself, and such constitutes one freed from the impress or effects of past follies, sensual cravings, vain desires, and all sombre looking or materially inclined aural surroundings. To observe these facts and put them into practical execution, comprises one method of how man may become spiritualized.

A. F. M.

Soul Growth.

BY MRS. ELIZA A. MARTIN.

There is a characteristic of human nature which, although universal, sorely needs correcting. It is the tendency to give up our own thoughts and opinions, and substitute those of others, mortals or spirits, if perchance these individuals have proven their wisdom through fact or guidance. Soul growth is impeded by too much counsel oftentimes, inasmuch as self reliance falls into the background.

Spiritualism teaches self reliance, a knowledge of self, and its deficiencies and requirements.

Reason is the soul acting through the material brain, and embraces the animal nature.

Intuition is soul acting upon the brain and through it, and subjugating the animal as the soul gains strength or unfolds.

Conscience is soul itself, and the greater the soul the more conscientious the individual, or the more fully he is guided by intuition.

Reason alone, because almost wholly controlled by the animal or material, is a dangerous guide.

Combine the two, reason and conscience, and the man is in a fair way for spiritual unfoldment and to success in all outward things.

Intuition is your own soul speaking to your mind, and can only do that as the nature becomes spiritualized or filled with soul force, and guided by it or conscience.

Inspiration is the voice of soul spirits, disembodied, that speaks to the spirit within, but not always through the brain. Inspiration must have for its motive force love, and the love wave, if free from sensual dross, comes not to the brain but to the heart. Hence the emotion that love ever stirs in the heart.

To recapitulate, soul growth commences when man begins to reason, progresses as he becomes conscientious and intuitive, and takes another upward step as he becomes inspirational. This latter, remember, cannot be taken in any human character until the love wave has passed over it. Now comes the danger. The soul rests in love's sunshine. While it listens to the inspirational whispering of spirits, friends and good spirits too, and is too oft to forget itself, its own opinions by listening to the opinions of others.—In short, loses self-reliance. None should take any man, woman or spirit as an infallible guide. None should lean upon others. All must, if they would progress, think for themselves. Learn to detect the truth wherever found, and accept, no matter where it comes from or who brings it. Follow the teachings of your own inner self. Every act that brings happiness to a single soul, performed for that purpose, to make them happy, is a gem not lost, but set in gold to adorn your spirit in the life to come.

Every such act has its prototype in the real life of which the earth life is but the resemblance.

OXFORD, MASS., Sept. 1888.

Plain Praying.

A New Hampshire minister, noted among his acquaintances for being a most conceited man, chanced, one Sunday, to be invited into the pulpit of a brother minister, and during the services was somewhat surprised to hear himself prayed for in the following manner: "Oh, Lord, bless this venerable brother that is with us to-day. Keep him humble; let him not think he is something when he is nothing."—[Detroit Free Press.

Two Remarkable Cures.

J. C. BATHORY, M. D., Grand Rapids, Mich.—In the early part of the year 1884 I was attacked with a Kidney disease, which soon became so severe that I was forced to give up working at my trade, and was confined much of my time to the bed; I consulted all the doctors in town, taking medicine from four but without any benefit; in fact I grew steadily worse for five months, and it was thought by several that my disease had developed into a hopeless case of Bright's Disease. In this unhappy and suffering condition my attention was called by a friend to your method of diagnosing disease by lock of hair. I sent immediately for a diagnosis, was pleased with its accuracy and sent for your magnetic remedies. After using the medicine about two weeks, complying with all your directions, the relief was so great that I began light work in my shop, and at the end of a month felt about as well as I ever did. I took two months treatment to insure a permanent cure. I have been a well man now for fourteen months, with the ability to do all the heavy work in my shop that is necessary. Your remedies have indeed been a blessing to me, and I believe others so afflicted would be equally benefited by using your remedies.

Yours in truth, M. GIBNEY,
Anderson, Grimes Co.,
Texas.
Sept. 16, 1885.

Passed to Spirit Life.

ROLLINGS.

Wednesday August 29, at 3:10 P. M. Mrs. Josephine Rollings, at her residence, Memphis, Tenn., aged 28 years.

Mrs. Rollings was a niece of the well-known test medium, Mrs. U. F. Silvia, of St. Louis, Mo. In answer to a telegram from Memphis, Mrs. Rollings' late home, announcing the sad fact of her death, her aunt started immediately for that point; she returned, bringing the remains with her.

They were placed in the hands of undertaker Lynch where they were prepared for the grave. Monday September 3rd, all that was mortal of the dear departed one, was consigned to the tomb in beautiful Bellefontaine Cemetery. Only a few invited guests and intimate friends followed the body to the grave, according to the wishes of the living, and in consideration of the belief of the translated soul in the spiritual philosophy.

Mrs. S. C. Scovill, spiritual lecturer of this city, conducted the exercises, which consisted of a short service and a closing invocation for both the living and the future progress of the spirit of one lying so cold and still in her narrow home. Mrs. Rollings was formerly a resident of Cincinnati, and many friends will learn of her early passing over with keen regret. She leaves a babe, aged twenty months, to the tender care of a loving Aunt, as Mrs. Sylvia guarded the youthful days of the mother, so the babe will be cared for also; and if it were not for this sweet babe lonely indeed would the heart of this relative be.

A beautiful floral pillar, with the name of Josie in the centre, was left upon the grave, a fitting tribute to one so young and fair as she who slept beneath it. Rest in peace, dear one, thou art not dead, only sleeping, and shortly thy blessed spirit will awaken to other and brighter scenes than earth could give thee. With clasped hands, thee and thy companion who awaited thy coming, will traverse paths of eternal life and light.

S. C. S.

St. Louis, Mo., Sept. 4, 1888.

There's to peace an' quiet an' right;
To the man that knows when not to fight;
To the gentleman born with a quiet jaw—
Bones in his hands and sand in his craw.

Cassadaga Camp.

The season at Cassadaga was extended one week, making Sunday September 2nd the closing day. The move is conceded to have been a mistake, as the attendance has been very light. If the change had been announced earlier the attendance might have been better, but as it was, most of the people left when they intended, and few came to take their places.

During the past week lectures have been given by Walter Howell, W. J. Colville, Mrs. R. S. Lillie, Prof. W. F. Peck and Mrs. Anna Orvis.

Walter Howell has applied to the western Unitarian conference for fellowship, and will accept a Unitarian pulpit. He says he has not renounced his spiritual philosophy, nor will he cease to utter his highest convictions; but a desire to settle in one place for permanent work leads him to seek the liberal pulpit as the field for his future labors. There has been a good deal of comment here upon his course and many express deep regret at his withdrawal from the field of active work in Spiritualism.

During the past week there has been organized at Cassadaga the germ of what ought to be, and may become, a great movement in the field of liberal thought. An association has been formed and the following is the constitution: "This society shall be known as the Universal Co-operative Temperance Union.

The officers of this union shall be a President, Vice-President, Secretary, Treasurer and a co-operative board consisting of one or more members from each city or town represented.

The object of this union shall be the eradication of vice in all its forms. All persons in sympathy with the object of this Union are eligible to membership. It shall be the duty of the Co-operative Board to establish subordinate unions in their respective localities with the object of ultimately perfecting an International Union. There shall be no stated initiation fee but every person shall make some voluntary offering according to his or her means and disposition at the time of joining the Union.

The first annual meeting of the union shall be held on the C. L. F. A. Camp grounds on the third Monday of August 1889.

The officers of the association are: Solon Lauer, Pres.; Mrs. Anna Orvis, Vice-Pres.; C. Bird Gould, Sec'y.; Hon. G. F. Lewis, Treas.; Honorary Vice-Presidents, W. J. Colville, Dr. M. M. Towney, H. D. Barrett, Mrs. Dr. Hyde.

This association is a move in the direction of materializing some of the ideals which are so constantly enunciated from the Spiritualist platform, and persons interested in the regeneration of humanity. In a future number of this paper, further information will be given concerning methods of work for the local societies, with hints on organization, etc. It is the intention to divide the work into several departments of reform, and to make the platform so broad that all who are interested in the elevation of our social conditions can labor through this organization. The Secretary may be addressed at 306 Sterling avenue, Cleveland, Ohio.

GRAPHO.

SLATE WRITING.

SURE IDENTITY OF A FATHER-IN-LAW—MADAME EHRENBORG WRITES TO C. G. HELLEBERG IN SWEDISH.

We append Chapter VIII. of the book called "Spirit Communications," which came through the mediumship of Mrs. Lizzie S. Green, and others, edited by C. G. Helleberg, Esq., of this city:

ON the 8th of Dec.

1881, I and my wife had a slate writing seance in the forenoon, and were present in the evening at a trumpet seance with Mrs. Green, and as my wife received a strong convincing test thro' the name of her father, it is necessary before relating the facts to make a short sketch of a part of his life.—He was a Swedish nobleman, named Otto Jacob Natt och Dag, who, by the favor of the deposed King, Gustaf Adolf the IV. was educated in the military academy, and afterwards served as officer in a rank regiment in Stockholm, which the new King Charles XIV, Johan the former Napoleon's General Bernadott looked upon with great favor. This young nobleman wrote an anonymous book about reorganizing the Swedish army, in which many good and necessary reforms were proposed. This book was not intended for sale, but a few copies had been printed for his intimate friends. Some of his so-called friends reported this, and mentioned his name to the king, who became enraged that a young officer should dare to have the impertinence to interfere with his business, and want to teach him, who had such a vast experience in military affairs, the consequence of which was that he was transported to serve in a common infantry regiment, far up in the northern part of the country, a long distance from his near and dear relatives. Such treatment naturally made him feel bad, and he asked permission to travel in foreign countries, which he got, and went straight to Baden, in Germany, where he called on his former king, Gustaf Adolf, and was kindly received. There he republished his book in the German language, with some additions, which the Swedish minister reported to the king, who then considered him a traitor, and ordered his arrest, but his Swedish friends informed him of this in time, and he went to America under the name of Frederick Franks, which was the name of a German student, who gave him his passport, and which he afterwards adopted and used until his death. The king, Charles XIV, had him adjudged, unheard and absent, by a court for high treason, for daring to pay a visit to the deposed king, and the judgment was that he should lose his place and rank in the army. Many years afterwards the king regretted his harsh and unjust treatment of his faithful, patriotic and skilful officer, and pardoned him, and ordered his Swedish minister at Washington to inform him of it, so he could go back and enjoy all his privileges; but his former guard officer had now been for many years a republican citizen, who with his artistic and many other talents and business capacity, had made himself independent, and he never went back. Nobody here but the family knew anything of his Swedish name, and my wife said to me that she would be more fully convinced of her father's identity if he would sign himself with that name.

In the slate-writing seance in the forenoon I had put my own slate, which Mrs. Green never touched, under the side of the stand nearest me, and on Mrs. Green's slate the following appeared:

"Put out the slate and see if anything is on it?"

I did so, and on my slate the following sentence appeared:

"God bless you both is the wish of your exalted friend,

FREDRIKA EHRENBORG."

Among other things was the following: "Now, dear papa and mamma, we have done all we can this morning. Much love to you both. Grandpa will be with you to-night; Grandpa Helleberg, Mary and Julia, too, Emil, Gustaf and Charley. You will have many bright and beautiful spirits with you this evening to cheer you on your road to the beautiful spirit world. There all are in peace and happiness—Emil, Frances, Emma, Mary, Julia.

"EMANUEL SWEDENBORG."

On the evening of the 8th of December, at the above-mentioned trumpet seance were present, besides me and my wife, the following persons: Mr. and Mrs. Stebbins, Mr. and Mrs. Taylor, Mrs. Catherine Remlin, Mr. and Mrs. Green and Mrs. Boggs. We had spirit singing and talking, with many other remarkable manifestations. Among the spirits who spoke were Garfield, Washington and Lincoln, three ex-presidents. Two slates were put on the table by Mrs. Green before the light was put out, and I had that afternoon bought two very small silica slates, in which I gave one to my wife, who held it in her hand, and the other, in the dark, I put on the corner of the table nearest me, which nobody else knew anything about. When the seance was over several names and messages were written on the two big slates, and on mine was the following on both sides:

"My Dear Daughter—Oh, how happy I am that I have found a way to communicate to you. I will be with you often.

O. J. N. D."

On the other side appeared:

"My Dear Daughter—According to promise I am with you. I have many things to tell you. With my heart full of love for you,

O. J. N. D."

These were the initials of my wife's father's Swedish name, Otto Jacob Natt och Dag, and we were highly pleased with the result. Subsequently he communicated often, signing his name in full, as above.

On the 23d of March, '82, at Mrs. Green's, among other communications, was the following:

"Dear Papa—All of your Swedish friends

are here, and intend to use their influence to-day and give you a surprise before the seance is over. All are present except Swedenborg, who we expect very soon. We are not sure of success, but we intend to try. The surprise will be Grandpa Franks trying to communicate inside of the double slate, with your assistance holding the slate and all of your friends influence combined. Madam Ehrenborg withheld her message to-day to add her strength and help grandpa with his surprise to mamma and you. * * * Swedenborg has come; get the slate. This is all you will get from me to-day. Your loving son,

EMIL."

We cleaned the double slate and put it under the table, where I held on to one end of it and pressed the two slates together with my hand, while Mrs. Green held the other end, and we both felt and heard the writing going on inside the two slates.—The writing continued about ten minutes, after which a tap was heard, when I took the slate out, opened it, and in my father-in-law's handwriting found the following communication, which I had photographed and electrotyped as seen above:

On the 23d of July, from 9 to 11 A. M., at Mrs. Green's, I had cheerful writings from our three sons and grand-daughter, Julia Muth first, and afterwards there appeared on the slate the following communication in the Swedish language:

"Dyra goda vän C. J. Helleberg! Jag presenterar dig min Högaktning och enminnlig vänskap."

"FREDRIKA EHRENBORG."

Which translated into English is:

"Dear, good friend C. J. Helleberg, I present you my esteem and eternal friendship."

"FREDRIKA EHRENBORG."

I had it photographed, as shown.

Written for The Better Way.

EVILS OF GOSSIPING.

Of all habits to which mortality is addicted the habit of gossiping and tale-bearing is the most degrading. It belittles us in every one's estimation, even if they are guilty of the practice themselves.

This evil has always been placed on the shoulders of woman; but we find just as many in pants and boots who are given to the habit as we find in long dresses, and see no difference in the results.

We have seen broad-shouldered men, with massive brows and herculean strength, gracefully and majestically carrying their two hundred pounds of avoirdupois, wasting their time repeating some small and inferior rumor, and even, with a shrug of their noble shoulders, insinuating that such a report is probably true. Is there any thing manly or noble in it?

It matters not to us whether these petty rumors are true or false, they do not act to or take from our lives, and the practice of listening to them but tends to weaken our own mental abilities, and the repetition of them never fails to scorch the soul.

The male news-bearers, in their numerous opportunities of intercourse with other men, really do more injury in repeating a piece of gossip than a woman, and those men who are so fond of speaking it are those who know just how to give the coloring to the story that will reflect the worst upon the parties concerned; and while they

are doing this it would be well for them to consider that they are not only pulling others down, but are also placing themselves upon the same level as the perpetrators by being willing believers in that which is or ought to be beneath their own hood.

The really clean and pure-minded man will persistently close his ears to all petty gossiping that narrows his conscious and mainly appreciation of all that is good and ennobling.

In this time, when so much work and so much right thinking ought to be done, you have no time to waste or strength to lose on this small occupation of gossiping.

Shun it as you would a deadly adder. Your strong hand and massive brow were given you for a higher and far nobler calling than lowering your manhood to this. Remember where much is given much will be required. And above all, I beg of you, never repeat a piece of scandal about your sister-woman; for the sake of your own mother and sister, hold up her virtues and excellencies rather than her faults, remembering that the fallen woman stands on the same level with yourself, and her sins are only the sad and bitter outgrowth of ignorance and caste, born of society's heartless prejudices and vices, and when the uncharitable word rises to your lips, suppress it and look within yourselves and see if you can, with all purity and honesty, cast the "first stone."

And to woman, of whom so much is expected, let no tale-bearing pollute your lips. We are all brothers and sisters in the great human family, and the hand of fellowship and the word of charity should ever be extended to help each other along. The paths of life are often thorny and rugged, and our feet are often pierced by sad experience, yet each trial begets the sunshine and leads us up to the hill-top of joy and peace.

We may never know the motive that actuates our sisters in what seems to us their wrong doings; neither do we know the power their surroundings have had over them, or the impressions and influences that have been brought to bear and make them just what they are. There are so many things for us to kindly consider ere we point the finger of scorn or pollute our own lips by the bitter censure.

The fickle-minded and hard-hearted woman of to-day is always the first to gossip of the error, and shame be to her who stands ready to make prominent the seeming faults of her sisters, when perhaps a few cheering words and a friendly hand-clasp might bring her back to wisdom's ways.

I implore you never to gather your comely skirts about you for fear of contamination while associating with the children of earth, for, if true to yourself, be certain that nothing can harm you.

Remember always that there is but a slip, as it were, between honor and dishonor, and we should, each of us, strive to be a magnet that will draw out all the grace there is in persons instead of repelling them and throwing them back upon their own weaknesses.

Let ours be the extended hand and warm heart that will lead our sisters up to higher planes of nobility, and scorn the one who would pass her by on the other side; neither should we tarnish our womanhood by repeating any of the heartless gossip of the day.

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